

Elmer Willis Burns,
inventor 1843

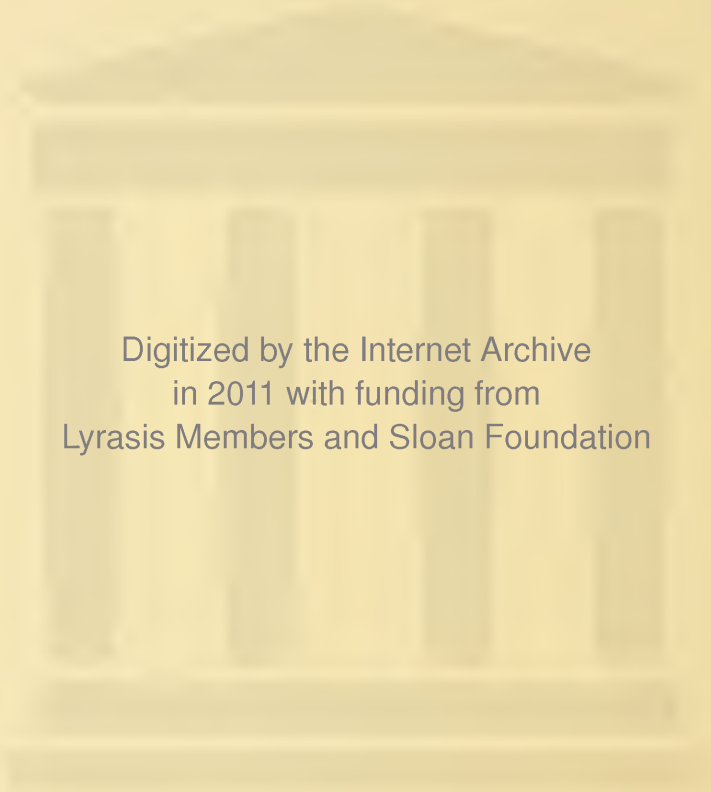
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1833 to 1873.

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MINUTES

OF THE

THIRTY-EIGHTH ANNUAL SESSION

OF THE

Canaan Baptist Association,

HELD WITH

RUHAMAH CHURCH, JEFFERSON CO., ALA.,

September 30, and October 1 and 2, 1871.

OFFICERS:

J. A. WALDROP,MODERATOR.

JAMES GRIMES,RECORDING SECRETARY.



Atlanta, Georgia:

Franklin Steam Printing House,
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MINUTES

RUHAMAH BAPTIST CHURCH,
JEFFERSON COUNTY, ALA., Sept. 30, 1871. }

The Delegates composing the Thirty-Eighth Annual Session of the Canaan Association, met this day, pursuant to adjournment.

The appointee to deliver the Introductory Sermon being absent and the alternate consenting to yield, Elder Wm. M. Davis, of Montgomery, Ala., by request, preached it at 11 o'clock, A. M., from Mat. v: 16.

At 1 o'clock, P. M., the delegates assembled at the church, were called to order by the Moderator, Elder A. J. Waldrop, and after appropriate religious exercises, led by the Moderator, the Association proceeded to business.

The letters from the churches were read by Elder James Grimes and brother T. V. B. Moore, and the names of the churches and delegates enrolled, as follows:

Sulphur Springs.—J. A. Baker, S. B. Wilson, W. J. Eubank.

Salem.—R. H. Irwin.

Ruhamah.—Elder A. J. Waldrop,* Jno. McDonald, James Williams and W. A. Williams.

Good Hope.—W. B. Corley, T. B. Robins and J. F. C. Foster.

Prude's Creek.—B. S. Thompson.

Cahaba.—W. W. Praytor, M. K. Vann, R. K. Vann and W. L. C. Vann.

Mud Creek.—A. J. Howton and Wm. Fields.

Canaan.—James Grimes and Jno. Dickey.

Big Creek.—O. M. Smith and David Franklin.

Central.—J. H. Frazier and E. C. Smith.

Shady Grove.—James Acker and George Fletcher.

Mt. Zion.—T. V. B. Moore, Moses Pierce and Samuel McLendon.

Sardis.—W. O. M. Franklin and T. Hopkins.

New Bethel.—J. B. Huckabee, W. J. McCrary and J. C. McCrary.

Roup's Valley.—J. H. Baker.

Friendship.—S. B. Crow, J. M. Newton and J. Mies.

New Prospect.—H. G. Smith, C. H. Herring and D. F. Hodges.

The letter from Rock Creek Church was read, but owing to information properly and duly coming before this body, that church was not allowed to sit with us, and it was

Resolved, That we deem said church in disorder, on account of its having restored to membership and all his privileges as a minister of the gospel, W. T. Rogers, who had been found guilty of flagrant acts of adultery, and refused to surrender his credentials when they were

* Names of Ordained Ministers in Italics.

demanding of him after he had been excluded. Said restoration having taken place within seven months after said exclusion.

The Association then proceeded to the election of a Moderator and Recording and Corresponding Secretaries, which resulted in the choice of A. J. Waldrop, Moderator; James Grimes, Recording, Huckabee, Corresponding Secretaries.

The Moderator appointed the following committees, viz:

On Devotional Exercises.—W. D. Lovette, Moses Pierce and M. K. Vann.

On Documents.—W. W. Praytor and W. L. C. Vann.

On Arrangement of Business.—J. B. Huckabee, H. G. Smith, and J. H. Frazier,

On Finance.—T. V. B. Moore and O. M. Smith.

An opportunity was now offered for the reception of new churches, when New Prospect came forward by letter and delegates, and was received.

The following named visiting ministers were invited to sit in council with us: J. M. Thomas, an Evangelist; N. B. Williams, Missionary to China, under the Southern Foreign Mission Board; W. M. Davis, Agent for Howard College, and J. H. Weatherly.

Correspondence from sister Associations was called for and the following were received, viz: Letter and Minutes from the Tuskalooosa, by her messengers, G. W. Clements and J. B. Eddins. The Coosa River, letter by her messengers, Elder J. A. McDonald, F. M. Wood and S. J. Thompson. Cahaba Valley, minutes by her messengers, Elders Hendricks and Collins.

The Committee on Devotion reported brother Williams to preach at the Academy at night, and brother Grimes to the colored people at the church. On Sabbath, Elder J. A. Collins at 10 o'clock, A. M.; Elder J. B. Huckabee, the Missionary Sermon at 11 o'clock, A. M., and Elder W. M. Davis at night.

On motion, it was agreed that the funds that may be collected on the Sabbath shall be equally divided between the Foreign and Domestic Boards.

On motion, adjourned till Monday at 9 o'clock, A. M.

SABBATH, October 1, 1871.

At an early hour a very large and orderly congregation assembled at the Academy for divine worship. At 9 o'clock, A. M., by request, Col. J. W. Beck, a zealous brother from Opelika, Ala., delivered a very interesting and effective address to the Sabbath School. At 11 o'clock, A. M., Elder J. A. Collins preached from Matt. xxviii: 19, after which Elder J. B. Huckabee delivered the Missionary Sermon, and Elder W. M. Davis preached at night to the whites. The services for the colored people were conducted at 11 o'clock, A. M., by Elders M. Hendricks and P. S. Montgomery, and at night by Elder Smith.

MONDAY MORNING, October 2, 1871.

After devotional exercises by Elder S. G. Smith, the Association proceeded to the regular order of business.

Committee on Arrangements reported. The report was adopted with some amendments.

The roll was called and absentees marked.

Appointed the next session of this body to set with the Sulphur Spring Church, five miles west of Elyton, on Saturday before the first Sabbath in October, 1872.

Elder J. B. Huckabee was chosen to preach the next Introductory Sermon. By motion, it was resolved to leave the appointment of the minister to preach the Missionary Sermon to next session of this body. M. K. Vann was appointed Treasurer of this body for the ensuing year.

CORRESPONDENTS RETURNED.

North River Association—Elders Smith and Corley.

Coosa River Association.—Elder E. B. Waldrop and W. H. Wood.

Warrior River Association.—Elders Huckabee and Corley, and brothers W. J. McCrary, J. C. Carlyle and J. C. McCrary.

Cahaba Valley Association.—Elders Grimes and Waldrop, and brothers R. K. Vann, W. S. C. Vann and Jno. McDonald.

Ten Islands Association.—T. V. B. Moore and Samuel McLendon.

Tuskaloosa Association.—Elders Thompson and Kent.

Baptist State Convention.—Elders Hillyer, A. J. Waldrop and J. Grimes, and brothers W. J. Eubank, T. V. B. Moore, T. F. Waldrop and C. McPhaul.

Shelby Association.—Elder Grimes and brother Jno. Dickey.

After the correspondence of the Ten Islands Association had been received, Elder P. S. Montgomery reported, and was received as a correspondent from that body.

The following Reports were received and adopted, viz: On Temperance, on Education, and on Sabbath Schools. See A, B, C.

The Circular Letter being called for was read by Elder A. J. Waldrop, the writer, and this body, to show its appreciation, resolved its adoption, that it be spread upon the minutes, and that a copy of it be sent to the *Christian Index* and *South-Western Baptist* for publication, and also to the *Baptist*.

It was moved to suspend the regular order of business to appoint a committee to visit Rock Creek Church in reference to her action in the case of W. T. Rogers, which committee, consisting of Elders J. B. Huckabee, H. G. Smith, James Grimes, and B. S. Thompson, and brother Jno. Wilkes, shall report at the next session of this body.

Appointed the following committees to report at the next session of this body, viz:

On Temperance.—T. V. B. Moore, Moses Pierce, and T. L. Robinson.

On Domestic Missions.—Elder J. L. D. Hillyer, I. T. Deason and J. B. Vann.

On Education.—Elder E. B. Waldrop, W. D. Lovette and W. H. Wood.

On Sabbath Schools.—J. B. Huckabee, W. B. Corley and H. G. Smith.

MONDAY EVENING.

The first hour of the afternoon Session was occupied, on motion of this body by Elders Hillyer, Williams and Davis, in delivering addresses in the interest of their respective missions.

On motion, this body joined Elder Collins in prayer in behalf of brother Williams, after which all extended to him the parting hand in view of his expected early departure for China.

On motion, it was resolved that the pastors bring the subject of missions before the churches of this body, and request that they raise as much as ten cents per member each month throughout the year, for the benefit of brother Williams in the China Mission.

A similar motion, for the benefit of the theological students of Howard College, was made by brother W. J. Eubanks, and unanimously adopted by this body.

REPORT ON DISTRICT MEETINGS.

The next meeting of the First District, will be held with Big Creek Church, Saturday before the first Sabbath in August, 1872. Elder Kent was appointed to preach the Introductory Sermon, and Elder Grimes, alternate.

The next meeting of the Second District will be held with the Cahaba Church, Friday before the first Sabbath in August, 1872. Elder A. J. Waldrop was appointed to preach the Introductory Sermon.

REPORT OF THE COMMITTEE ON FINANCE.

We, your committee, beg leave to report, as follows:

Amount sent from Canaan Church for Home Missions.....	\$ 5 45
Amount for Minutes	38 48
Amount for Associational fund.....	10 50
Amount raised by the blacks for Missionary purposes....	11 15
The amount collected on Sabbath from the whites was never handed over.	

Total,.....	\$65 58
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Respectfully submitted,

T. V. B. MOORE, *Chm'n Com.*

On motion, resolved to pay the funds on hand for Foreign Missions, to Elder N. B. Williams, and those for Domestic Missions to Elder J. L. D. Hillyer.

On motion, the Recording Clerk was appointed to superintend the printing of the minutes, that ten dollars be allowed him for his services, and that he have as many copies printed as the funds will justify.

On motion, adjourned. Elder A. J. WALDROP, *Moderator.*

Elder JAMES GRIMES, *Recording Secretary.*

REPORT OF THE CHURCHES.

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Total of Church Membership.	For Minutes.	For Associational
FIRST DISTRICT.										
New Bethel.....	J. B. Lively.....	1 6	3	1	...	...	44	2 08	\$	
Good Hope.....	J. M. Martin.....	1 ..	12	1	...	...	33	2 85		
Rock Creek.....	A. G. Waldrop.....	...	...	...	...	...	...	...
Big Creek.....	D. Franklin.....	5 13	2	3	...	...	54	3 05		
Mud Creek.....	J. S. Graham.....	4 3	1	1	...	...	42	1 80		
Pruds's Creek.....	R. Stone.....	...	1	...	...	...	30	1 00		
Pleasant Grove.....	.....	...	...	...	...	...	...	...
Roupe's Valley.....	J. H. Baker.....	.. 1	1	3	6	...	...	2 00		
Shady Grove.....	.....	...	1	1	1	1	30	1 25		
Canaan.....	James Grimes.....	2 5	...	2	...	...	57	1 00		
Sulphur Spring.....	W. J. Eubanks.....	7 1	...	1	1	...	82	3 00		2 00
Sards.....	W. O. M. Franklin.....	5 14	...	...	...	...	33	1 50		
SECOND DISTRICT.										
Mount Zion.....	.....	.. 1	...	1	5	1	83	5 00		3 40
Cahaba.....	S. T. Vann.....	11 4	...	13	...	1	129	5 00		3 00
Saleni.....	T. A. Anderson.....	...	...	8	...	1	40	3 00		
Ruhama.....	E. B. Waldrop.....	...	3	1	...	1	94	3 10		2 00
New Prospect.....	.....	...	...	...	...	...	...	50		5 J
Central.....	J. H. Frazier.....	2 6	...	4	1	...	54	2 25		
Aggregates.....	.....	38 58	3 43	18	12	...	805	\$38 48		1090

A.—REPORT OF COMMITTEE ON TEMPERANCE.]

We, your Committee on Temperance, entered with diligence upon the work assigned us. We find, upon investigation, the Bible to contain all the information necessary upon this important subject. In our opinion any use of intoxicating drinks, except for medicinal purposes, is an intemperate use of the same, and is, therefore, *sin*. We also find, from observation, that many who are called Baptists are guilty of this sin, that they are darkness, instead of being a light to the world, and that through their influence many young men, the hope of the country are becoming drunkards. We therefore, respectfully recommend to the churches strict discipline, especially toward intemperate members.

All of the above is respectfully submitted.

J. B. HUCKABEE, *Chm'n of Com.*

B.—EDUCATION.

It is a source of devout congratulation that after years of waiting and toiling, we have Schools, Colleges and Seminaries sufficient to meet the present wants of our people.

The Howard College, located at Marion, Ala., is now reorganized under a corps of Professors equal to any College in the South. With S. R. Freeman, D. D., at the head of the Theological Department, a

man of large brain and heart-power, and great administrative capacity.

The Theological Seminary at Greenville, South Carolina, it is allowed, is the best organized institution of the kind in the world. One of the peculiarities of this Seminary is that it is adapted to the various stages of advancement of those seeking its advantages. The Professors of this School of the Prophets need no recommendation.

In the Female Department of Education, we feel great pleasure in recommending the Judson, at Marion, and Alabama Central Female College, Tuskaloosa, Ala., under the management of Rev. Joshua H. Foster. All these institutions of learning are situated in healthy locations and surrounded by religious influences, the committee would suggest the importance of elevating and sustaining schools of high order in central neighborhoods to prepare students for these higher institutions. We recommend to the churches to be more attentive in assisting young brethren called to the ministry, so as aiding them in becoming able ministers of the New Testament.

We also urge increased attention to the education of our daughters.

J. GRIMES, *Chairman.*

C.—REPORT OF COMMITTEE ON SABBATH SCHOOLS.

We, your Committee on Sabbath Schools, report that the Sabbath School, in all its departments, seeks to instill principles of thought and action into daily exercise, the noble powers of the mind. It would impress upon the soul the end and object of its being. It would, by most effective means, describe in living colors, the beauty of holiness and the result of living in sin. It would impress the important lesson upon every rational intelligence, that it is not only capable of, but designed for, a higher, purer state of existence than the present. To those of whom the blessed Saviour said: "Suffer them to come unto me and forbid them not," it would open the door of welcome, and extend to them, without distinction, the gracious invitations of the gospel. It would turn the eye of the young from the fading honors of earth to the "Crown of life which fadeth not away." It would turn their eyes from the wasting glories of worldly renown to a home in the heavens, to the honor which cometh down from above, and to the happy and glorious end which awaits those who are "faithful unto death." The Sabbath School affords us this opportunity in a pre-eminent degree. Here we may honor our Master, here we may win souls to Christ, here we may so teach the young immortals committed to our charge, that they may, under the Divine blessing become "wise unto salvation," and be added as stars to our crowns of rejoicing in the kingdom of our Heavenly Father. We should consider also, that we are not our own, but that we belong to Jesus Christ. The Sabbath School is a lovely place to spend the Sabbath-day, it invites the ignorant and the wise, the rich and the poor, all to come where all is peace, love, and harmony, and read the word of God and sing and pray, and learn what the Sabbath day is, what gave rise to it and how it should be spent. And as oxygen is vital to animal life, so the Sabbath School is to our religion; it invites

all in to participate in pulling down Satan's strong-holds and introducing God's cause and Kingdom in the land and country. And by doing thus we are enabled to rejoice more in this life and will be in the life to come.

L. A. CARLILE, *Chairman.*

CIRCULAR LETTER.

To the Canaan Association, now in Session at Ruhamah, October, 1871.

BELOVED BRETHREN.—From a resolution of your last meeting you will have a right to expect a Circular Letter from me on "*The Church, Its Duties, Responsibilities and Mission.*" It is at once manifest that in the brief space usually assigned to such documents it will be impossible to do more than to introduce a sort of synopsis of the subject, for if it were fully elaborated it would occupy too much space; a brief synopsis is all, therefore, that need be looked for in the coming pages.

1ST, "THE CHURCH."

"A Christian Church is a congregation of Baptized believers in Christ, worshipping together, associated in the faith, a fellowship of the gospel, practicing its precepts, observing its ordinances, recognizing and receiving Christ as their Supreme Law-giver and Ruler, and taking His word as their rule of faith and practice in all matters of religion."*

That a Christian Church is a congregation of Christian disciples, and not a society or number of societies or congregations or churches combined and united under some general head or government, is evident from the scriptural mention made of the apostolic churches. There were "the churches throughout all Judea, and Galilee, and Samaria;" also, "the church which was in Jerusalem," they "ordained them elders in every church." "The churches of Galatia," "the churches of Asia" and many other places we have the mention made of the church in such and such a place, showing most conclusively the above position to be true.

It is true, however, that the church is sometimes spoken of in distinction from the world, as the Church Universal, embracing all the people of God everywhere. Yet, by the word Church we understand it to mean a single, separate, visible organization of Christian disciples, definitely organized, with their laws, officers, ordinances, discipline and duties, doing the work and maintaining the worship of Christ.

A church is "the body" in its relation to Christ, who is "the Head." It is "a spiritual temple" as being composed of regenerate members and is "the pillar and ground of the truth." A church thus organized forms a kind of Spiritual Kingdom *in* the world, but not *of* the world, whose king is Christ, whose law is His word, whose institutions are His ordinances, whose duty is His service, and whose reward is His blessing.

* See Art. II., N. H., Confession of Faith.

2D, "ITS DUTIES."

The church has duties peculiar to its organized condition, and which are entirely distinct and separate from those which attach personally to the individuals who compose it—duties which each member is to recognize and perform, because he is a member. The church must keep itself as the "body of Christ" and "pillar of the truth" in a condition which shall answer its holy design. It must preserve its character pure and unspotted from the world, putting away from it all iniquity and sin. It must preserve such order and exercise such a discreet and faithful course of discipline as shall maintain vigor, activity and efficiency in the body. It must shun all alliances with wickedness and let its unequivocal testimony be always boldly and distinctly given on the side of righteousness and truth, and against all wrong-doing and evil.

The church should have a kind and constant regard for the welfare of each of its members, however weak or low, considering them all as the members of one body, and seeking the best good of each. It should throw around all those safeguards to piety which may prevent their wandering, and when they wander, in the spirit of meekness restore them. It should comfort the troubled, instruct the ignorant, strengthen the feeble and encourage the fainting. It should maintain for their edification the faithful ministration of the gospel and its ordinances, that they may be built up and established in the truth. It should console the afflicted, minister to the sick, and supply *temporal* as well as *spiritual* aid to the poor and needy.

So far as it may be in its power, the church should labor to supply a gospel ministry for the destitute everywhere, but especially is it the duty of each church to maintain that ministry in its own midst, by securing the labors of a pious, faithful and competent man as its pastor. It is their duty to give that pastor, thus chosen, their generous sympathy and confidence, and to guard his reputation and influence. They should also give him a liberal support and thus place him above want. They should constantly sustain him by their prayers and holy living, sanctioning and seconding the gospel he preaches, profiting themselves by his ministry and commending its excellence to all men. See —, Hixcox Directory.

3D, "RESPONSIBILITIES AND MISSIONS."

He that said "Go ye into all the world and preach the gospel to every creature," also said, "If ye love me, keep my commandments," and again, "Ye are my friends if ye do whatsoever I command you," "ye are the light of the world, the salt of the earth." And Christ said in that inimitable parable, "Occupy till I come." So we see the responsibilities and mission of the church assumes fearful proportions. Christ Jesus has committed to His church the work of evangelizing the world, to "preach the gospel to every creature" is her "*mission*" and the conversion of the world the object of her organization, and she is responsible to Christ to carry the tidings of salvation "*to every creature*," to the end that all may be saved. Our Saviour said, "the field is the

world;" thus we see her *mission* is as broad as the earth, and her *responsibilities* as binding as the dying words of her Lord can make them. But an inquirer may ask, when must all this work be done? When, how, and where must we labor? Our Lord has taught us by His word when, how, and where we are to work. Christ said, on one occasion, to His disciples, "*Say not four months and then cometh harvest.*" So, we see, harvest-time was, by His command, upon His people in His days and also is upon us now as much so as when the ascending Saviour first uttered the words of the commission, "*Go ye into all the world and preach the gospel to every creature,*" and will continue upon us until the end of the world, until "He (Christ) shall have delivered up the kingdom to God, even the Father," until the gospel of the kingdom shall be preached in all the world to every creature. No time to idle, no time to be indifferent, no time to parley with self and the world; no, the command is upon us *now*, we must go and labor in the vineyard now, if even we expect God's blessings to be upon us. See the friends of error—how busy sowing the seeds of error and discord. See what vast sums of money are being expended annually to propagate false doctrine, and shall the friends of Jesus remain inactive? Shall they sit supinely by and do nothing to stay the floods of error that are coming in upon us as a mighty wave? Shall they do nothing for the cause of their Lord and Master? No! Away with such a thought! We must work while it is called "to-day." See the white fields inviting us to enter upon a work for our blessed Master; look to our own bounds and see the work that is needing to be done; see how error, sin and vice are on the increase; see the waste-places in our own dear Zion; see how many churches are dying out for the lack of the living ministry; see the scarcity of ministers in our own bounds, and yet the merciful God has promised, in answer to prayer, to "*send forth laborers into His harvest.*" Will you not pray that prayer? Will you not take care of the servants God thus sends? Wake up, wake up, fellow-soldiers, gird on the weapons of thy warfare, and let us go forth to preach, to pray, to indoctrinate, and, in the end, to conquer the powers of darkness.

But we must not stop in our own field; remember the "*field is the world.*" Look to our own State; are we doing all we can? Christ said of the woman "*she hath done what she could,*" will He say thus of us? Can it, in truth, be said of us, are we what we should be? It is true, here and there, we see green spots upon which we gaze with pleasure; here and there the fields are being cultivated, and fruit commensurate with the *labor* and *work* done is the result, but many places are destitute of the preached word. See, fellow-laborer, what a task is upon us. Look at the thousands of freedmen in our State, they must be cared for, they are a part of those to whom we are commanded to "*preach the gospel.*" Who can do it better than we? Yes, who can as well? They will be instructed, and it remains to be seen who will instruct them. Will we, or will some one else less qualified than we? It *must*, it *should*, it *will* be done. But our work is not only in our own State. Let us look to the red men of the West, who, imploringly stretches forth their hands and cries "*come over and help us.*" Do we

not hear that man of God (Buckner) calling for help; he has given his life to the cause of the Indian; he calls again and again to every one to "come up to the help of the Lord—to the help of the Lord against the mighty." See our Foreign Mission-work: in many places it languishes for want of men, means and the united prayers of God's people—our responsibilities go thus far; see China at our own doors; Africa is waiting, and we are "commanded" to "preach the gospel to every creature." See, as an encouragement, how God is blessing His word in Rome. Yes, proud, wicked, persecuting Rome, the power of the Pope is broken there, and now her people sit and hear the gospel, and are made free by its blessings.

Shall we, whose souls are lighted,
By wisdom from on high,
Shall we, to man benighted,
The light of life deny?

No, no! let it never be said, let the gospel go—let the world be saved.

This letter is already too long I fear, but less, it seemed, could not be said; the subject is a vast one, enough matter in it for a volume, and now my brother, my sister, I appeal to you, shall our labor be lost? or will you shake off sloth? bestir yourselves and do something for Christ's cause? How can we claim to be lovers of Jesus unless we are willing to work for His glory?

Can we expect to hear Him say, at the last great day, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." "For I was hungry and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." If we do our whole duty to every creature, we shall hear Christ say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." May God bless this imperfect document to His glory.

A. J. WALDROP.

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